M 2020

ROUGH return notes to Ethel after

omit underlining

M 2020

Saturday May 8, 1971

Lunch

and Music Group IV

[redacted]

Must Remain in
Transcription Room

LUNCH

MR: NYLAND: Those are again what Andy in Seattle would call 'cannon shots.' It's an indication, of course, that we set the machinery going so that then what I say can be recorded. Since I asked John to put it up, it must mean that I have something important to say because you know the habit is now that I don't really talk at lunch. And at the same time the difference between a habitual way of doing things and breaking the monotony of it, is very essential to keep one's interest in Work. And also, as a little addition today, instead of playing Gurdjieff's music, we will play some of the Granada organ music for you to listen to, if you wish. I thought it would be right to have it here in the Barn, and we brought the different things here and I hope that the acoustics will be sufficient and that you can get an impression of it, which I think is in the music that might be useful to you.

Today is a little different from usual. Mrs. Popoff is here with some of her people, And as you know, she has been a source for us for information about Movements, and for that reason I would like, at three o'clock, to have the so-called "advanced group" be here together with perhaps a few others, if there is room enough, to do some Movements and to show Mrs. Popoff how we have used whatever we have discussed before with her, and almost, I would say, in gratitude towards what we have been able to then put together to show

M20.

her that we are, I hope, on the way.

You see the difficulty with Movements always has been that it is hard to come by when it is concentrated in the hands of a few and when one has to go many times by what one remembers and that for certain reasons, more or less known to me, it is difficult to have a relationship with what is the source of Movements in this country, which of course is the Foundation, the Gurdjieff Foundation. And because of their particular attitude, which I of course heartily dislike, there is the difficulty of for the sake of the movements coming from Gurdjieff and where each person who is honestly and seriously interested in the ideas of Gurdjieff should be entitled to that kind of information, that there is a little bit of that secrecy which still exists and which I have not been able to eliminate regardless of the many attempts that I have made with that purpose in mind. And be that then as it may, and may be to their own detriment I hope. When they close the door to certain things to which they are not entitled to keep, it that there should be a channel through which such things when it is honestly and when there is an honest interest and honestly meant to be kept in the direction as Gurdjieff meant it, there should be that opportunity and it should be understood by them, that they don't — I feel very sorry for them.

At the same time Work must continue and go on. And it is necessary to collect as much information of the right kind without disturbing what Gurdjieff has meant also with Movements. The same, as you know, applies to the ideas themselves, that whenever there is any discussion, any so-called explanation that there is constantly kept in mind the necessity of keeping the language strict and the principles clear. That you know, we have tried to do and we will continue to do it. And for that reason, it has been quite remarkable that we have been able over the wintertime to have several people come here regularly over a weekend and that the group as a whole is growing and will continue to grow in that sense because there is life. And ~~it is~~ its mainly for the maintenance of life that we have to see that we don't misplace ~~energy~~ energies and that ~~we~~ they don't go in the wrong directions and that we keep on understanding the principles of the different things which we are doing without forgetting what is really the main aim for a man, for a man in general and also quite definitely for those who want to come to this Barn over

a weekend and are here during a week and whatever it is that brings them here from the West Coast or wherever they may come, that they will find opportunities for themselves, for their Work, and for a further understanding of their own life. But in order to understand that for themselves they have to find life as it is in the Barn and in the Barn as a whole, and they have to understand how the maintenance of this kind of a life has to continue, maybe XX taking energies from different directions, and constantly I must remind you that one should not lose oneself in what we call, Chardavogne Barn Activities. It's important for maintenance, it's importance is of course obvious, when one wants to Work that you dont become a hermit, that Work is the application of the principles in your ordinary daily life and the contact with the outside world, and that particularly when this outside world is a little topsy-turvy, and it is not so easily understood why it has to be like that and That the influence of the different currents, economically or politically now taking place will force a person to have to look within himself and to see what his inner life is capable of if one actually wants to develop it and wants to spend the time and energy for that purpose.

The activities are all right when they are kept in their place. Philosophy is all-right when philosophy is kept in it's place. When one Works, one must remember that it is for the development of one's Self and in the direction of wishing to accomplish or to do certain things regarding a very definite purpose: to create for oneself in the possibilities of ordinary life that what could become a permanent something, which every once in awhile we call Soul, but which should be created and maintained and developed simply to give Life within oneself a chance for continuing.

That sounds of course paradoxical, like many things in this kind of Work are paradoxical. That if I say that Life should be continued, I then single out my Life as it is and the Life force which has been given to me and I want to continue with that separate from the totality of Life, and that of course, it would be obvious that if I could simply say after I die my life will join the totality, I do not know if really that would be satisfactory for any person who happens to think about his own Life as it is and feels that it is necessary to overcome certain difficulties. That of course that

MR020

when one works that way in trying to overcome a certain kind of suffering and to some extent the loosening up of the bondage to which now this Life on Earth is bound, and that we as a human being having this kind of a form continue, and wish then to continue to create another kind of a form for the continuation of oneself; it sounds paradoxical, that if this Life ought to continue where should it then end? In Endlessness.

You see we can only see as far as we, at the present time, have an ability, we cannot see further, We can see a direction, we can see potentiality, we can see how potentiality could develop in a certain direction, and in a very general way, one says one wants to go towards the sun, towards Consciousness, towards a Harmonious Man. And that's probably all we can see as long as we are on Earth. And that of course, the hope exists, that if one leaves the Earth, that then there could be a vehicle for the continuation of a further understanding of life in different forms until all such lessons have been learned and t hen at such a time, that life can exist in on its own value without the necessity of a form.

That is why we wish to Work. I want to understand very well when one is interested in a variety of things, why it is so often that I forget my aim.

We are moving different activities. The first little brochure on the jewlery is now off the press. We have printed it ourselves. It is a good step and it is in the right direction. The Construction Company will move to Amity as an office. The Woodworking has been moved now to Warwick, together with the Garage, We will move the Bookstore to the old Sound Workshop, which in its turn will move upstairs and concentrate on repairs mostly. We are trying to make all these different activities simple and also that they will answer to the purpose for which they were created, that is, to maintain the activities of the Barn by the time which is asked of them, and at the same time, offer the opportunity for those who work in that direction not to forget Work on themselves and then at the same time be able to make a living and to learn whatever they are doing-with whatever they are doing certain dexterities to make them more useful in ordinary life. I do not have any idea of how long they would want to remain attached to such activity. But the activities as a whole is functioning as a school and for that it is necessary that each person attending such a school is honest and serious and keeps on

remembering the resaon why he wants to work in this school and in poverty and not to go out to the outside world and perhaps earn a little money but not have the opportunity which is given here in the Barn.

I know well enough how difficult it is even in the Barn to see what is there, and how often one has to adapt oneself to such conditions. But it is exactly THAT what consists or what makes the problem for a man; He is dependent on the necessity to learn how to become flexible, and that, you know, we are not. We are crystallizing very fast. As you grow older it becomes more and more difficult to find any kind of a solution to your own crystallization as well as the solutions for your problems of life.

I wished and I had hoped that Mrs. Popoff could stay a little longer. But she has to go back again. It is quite a distance to get back to Long Island. I had hoped that she might be tonight at music and also I would like to talk about a few things then. But anyone of the persons who live in New York and she has brought, who want to stay, they are quite welcome to stay here.

I am glad for this rummage sale. It is very good as an activity, I hope you will look, see -- see what is there, understand why it was brought, to see if you can be of a certain help in the general atmosphere so as to make people who are strange to you feel at home, not in overdiscussing Work, that isn't necessary, but just to be what you can be as a human being should be, and in the terminology of Gurdjieff, try to be for this afternoon as "harmonious" and as "balanced" as you are capable of. Try to remember yourself when you are in dealings with others and perhaps some strangers, that they will know that something is in you that wishes to develop and wants to understand. And above all have patience with the idiosyncrasies of anyone you are in contact with.

It is so necessary to remind you constantly of Gurdjieff. CONSTANTLY. There is so little use to go somewhere else. You can if you wish. But if you honestly want to Work, Gurdjieff can tell you what to do, how to do it, and you will reach results. You can have all the freedom in the world, but the question is where is your objective value ~~balance~~? Where is the cha nce for development of your inner life? Where are the potentialities of a man who claims to be every once in awhile Number Four. If he is

Four, where is Five, where is Six and where is Seven? Just One, Two and Three for a man is very puny compared to the potentialities of the Seven-foldness of a man when he could grow up and then perhaps during this life-time develop certain things that remain permanent for his own life so that then he could continue to try to understand the laws of ETERNITY.

This is to Gurdjieff, whatever image you have of the man, whatever you remember.

Mrs Popoff: This is to you

Mr. Nyland: No, only Gurdjieff. And now Bill, we will play, what is it?

Fifteen, fourteen, what was the number?

Bill: ?

Mr. Nyland: Jean. What was the number?

Jean: Fourteen eight five,

Mr. Nyland: Are you sure now? Bill says sixteen.

Bill : ?

Mr. Nyland: It is an--an a- an organ-- some organ music from the Granada organ in Seattle. I also know that it is perhaps a little longer than usual. But this day is different and I want to break the monotony. You see, we are, I know, engaged in all kinds of projects, and they do require time. We can even form a new company: the Barn Destruction Company. We are busy with it. Also to get lumber to see how we can make ends meet. It's good to have that project. It's good to have the project of the greenhouse, to have the project of the village of Amity, to remember our own little village up the hill. All such things will require a great deal of time and thought energy, mostly probably enthusiasm to carry it through. I know that, but at the same time I don't want to get stale. I don't want just every time "Now we listened to a little bit of Mr.--Mr. Gurdjieff's music. Also that can get stale. It can get very stale when you constantly want to talk about ABC. It will also get stale when you constantly talk about CBA. We are human beings. We have to understand that it is necessary that life around us also has to change in order for ourselves to have reactions, which then , corresponding to whatever is the influence from the outside, are digested by ourselves, if possible, in what we would like to call, the correct way. But you are the determiner of what is correct for you.

All right, Bill. Let's listen, that

Part Two

Mr. Nyland: I hope today was all right. Partly because it was a little ~~difficult~~ different. I don't know how often you connect differences in mechanical behavior. I don't know, for that matter, how often you happen to think about Work. And also, of course, how necessary it may be to remind you. Or even at that, how much you wish to be reminded. Where is Work in your mind? Where is it in your heart?

You have to learn to understand more and more about the functions of your body. Not out of books. And not giving it particular names, and not studying physiology, and you don't have to become a doctor. You want to stay just as you are and then grow up when you know what is needed for your growth. You want to know what you are now. You want to know what you can do with your body as it is now. The body has, of course, many characteristics, many ways which belong to your body. The functions, if you express them ~~if the expression~~ physiologically, you can illustrate different ways by means of which the body starts to manifest. You can even say that each time, there is a manifestation of the body, one or another. How much you know about your body in that sense I do not know. I think you know very little. When you look in the mirror, have you ever tried to change your face, and to give then expression to feelings? Have you ever walked on the street and tried to show feelings in the ~~very~~ way you walk? Have you ever tried with your voice to manipulate it and put something else in it then just the ordinary, dry intellectualism?

None of this, of course, is Work. Don't misunderstand it. I wasn't now talking about Work. I was talking about the machine you have to use. That what you are, that what you wish to become, depends on how that what you have now can develop, and not in a mechanical sense, not improving its particular abilities. You won't get to heaven by adding dextrous -- dexterity to your hands. You will become a good carpenter, even afterwards a cabinet maker. You know, it is not in these directions, but we are on Earth, we ARE on Earth. the way you have been brought up, not only physically so that it would show, but also naturally what you feel and what you think. You start to consider many times, "What is this instrument I have to Work with because its all that I have", logically, because we are talking about personalities, we are talking about ourselves. We are not talking about manipulation of others.

How can one become flexible enoug h to adapt oneself to conditions or to other people? How can one become flexible ~~enough~~ to be able to utilize all the different attributes of oneself for a definite purpose and not necessarily in ordinary life to be a little bit ~~mor~~ different, better, more good looking, less obvious, much also including jealousy and hate and all kind of feelings you do have; whatever your intellect may be, sharp and brilliant , or stupid. All of that we don't really talk about. But I want to know about myself if this is a machine, if it is a machine, that is if I want to beleive it. I still have to verify it, that it is mechanical. But assuming now, that I will assume that, that I will say "I am mechanical". I say even hundred per cent. Of course, I don't know it; I cannot prove it and at times I don't beleive it, but it is very nice to say it: "I am unconscious". It has no meaning. When you say "I am stupid", that would have a meaning, but only in comparison to someone else. The inflexibility of a person as he has been brought up and as we have been taught to be in the presence of others and to follow certain rules and regulations, not only of the government but that what is called ethical values within yourself, partly based on some kind of religious upbringing and whatever your thoughts have been, instilled by the surrounding in which you have lived; all that has made you now what you are and that is you, and with that you Work, and you Work, as a matter of fact, on yourself. That is, your machinery has to be worked on.

Where it comes from, this desire to Work, and the real wish to continue in such Work, I think ~~that~~ it can be very simply said that that what is in your machinery is very, very limited. You don't want to believe that. You think that you are clever until you find out you're not, or not enough, or someone else is more clever. You find out that you're not flexible when you are already crystallizing.

Crystallization means that certain things start to harden, that you were fluid before, and of course, in fluidity, there is much more ~~flexibility~~ facility to be flexible much more ability, ~~XXXXX~~ when it is gaseous (?) ~~with gaseous~~, it's even much better. You can go almost anywhere if you were a gas. There are different facets and different phases in a man's body, in that what he is, also not only the way he is made up, but his behavior, the way he talks. Can you talk etherically? Can your thoughts be ethical? Can your emotions be deep? Can you distinquish between a weighty sentence and a sentence which is

quite superficial? Can you weigh yourself in your forms of behavior during ~~your~~ a day, not in relation to what you should have been, but only in relation to what you are and what you remember; and, if that is possible, can you accept yourself in such conditions that you were that.

You can call it unconscious, but, that you were that, that is, that you really didn't feel any desire, not at the moment when you recall it, that it should have been different. Or, the other way, that is if, at the end of the day, you let yourself go by in the review do you like yourself in all aspects, whatever you remember of your ~~day~~ behavior, how you came ~~through~~ into the door and stumbled, or how certain things happened and you swore, or what kind of A feeling you had when someone else came right near you and you couldn't stand him, or that the behavior of someone else affected your behavior and then you became quite obnoxious, or whatever it is that you have seen of yourself at the end of the day when you try to let, as I say, let yourself go by in review. Will it help you? Will it give you ideas about yourself? Will you think then that maybe the next day you shouldn't, not be that way, but different. Have your reasons for that? If you're logical and if you're interested in Consciousness, then anything unconscious will do, and it can remain unconscious . But I'm trying to tell you that in unconscious states there are also differences, difference in ability to grow up, shades of difference of oneself in comparison to that what is crystallized and that what's not as yet crystallized, OR just beginning to be crystallized, and which may be solved quite easily, and other states and cases in which it is so difficult to change because the crystal has hardened and it cannot be attacked really, not with ordinary means.

Shocks are necessary, I call them sometimes, simply, sulphuric acid, or chlorine, or kings' water, hydrochloric and nitric. Do you know about these things? Psychological chemistry. The conditions in which, you, as a person has to change regardless of your wish. Do you have adventure in your blood, that you want to try out how you are in the presence of other people for the sake of discovering as an adventure into a new country of yourself, and ~~giving~~ going further, to try different dexterities, even if they are difficult in the beginning, that you would like to acquire them, dexterities in behavior, not your ~~head~~ hands, not your dexterity of your mind, not your dexterity of your feeling, dexterity

~~of the~~ as a totality of yourself in which you have a certain command coming from somewhere to tell yourself that that what you wish to do now is for the sake of further elucidation of yourself.

How often ~~have~~ do you read ALL AND EVERYTHING? How often do you stop and come to yourself in reading and then sit and even think about it or try to get the feeling of it? How often have you written down things of yourself, for yourself, as notes indicating the state of your development at a certain time, comparing it with what you have written before and again willing to compare it a year from now to judge; ~~how you've~~ have you grown? Ask yourself many times "have I grown during this day? Was the day important for me? In what way? To help me?". Not necessarily to see myself. It happens once in a while that you do see yourself, and of course it can happen also, when you make an attempt to become aware. But I am talking about ordinary behavior which you recall with your memory. That is, they have passed, and you simply remember they were there. I'm not talking about simultaneity. I'm not even talking about impartiality. As a matter of fact I'm not talking about Work at all. I'm talking about you as a behaviorist, as a form of machine, as a form in which your Life is, as a means to an end, as an unconscious, unconscientious person, wanting to become Conscious and Conscientious, but first ~~wanting~~ ~~but first~~ investigating where you live, what is your being, what are you dealing with, how sharp is it for the purpose ~~is it for the purpose~~ you have set ahead ~~for~~ of yourself, how clear is your aim, how clearly defined. Think about Work without Working to see if it is clear. Do you know what to do if you wanted to work? I say have you read ALL AND EVERYTHING? Have you discovered in ALL AND EVERYTHING certain subjects that we've talked about once in a while in meetings? In using perhaps different kinds of words, but ~~when~~ where the substance is really the same, ~~when~~ and expressed by Gurdjieff in a very definite way and quite elucidating and giving a slant on principles of Work which you have perhaps ~~are~~ not translated into yourself by just listening to a few of these meetings.

The accent is constantly on yourself, constantly on that piece of machinery that has to be manipulated for the benefit of yourself to evolve, to use that which you are unconsciously for the purpose of growing out of it into something that you create, if you can, by first defining it, then wishing it, and then imagining ~~it~~ , and then ~~seeing~~ becoming

aware of the imagination, And Then seeing,

deeply within the reality of yourself. Then one can talk about Work. But a great preparation and a long preparation ~~are~~ is needed. Don't talk about Work too soon. If you want to talk about it, talk very little about Work. Explain a little if you wish, in what particular surrounding Work can -- can exist.

I object every once in a while to the way questions are answered. Much ~~t~~oo long. I'm probably a good one to say it because I answer~~s~~ questions also, very long. But I answer it, first as a question, and then ~~elucidate it~~ elucidating by giving a background ~~to~~ and (?) perspective.

When it becomes relevant, one can talk from now ~~til~~ until the end of the day. But when it's not relevant, it's non-sense. Several of the questions answered by some of the groups are too long. And you talk already about Work when there is no desire that the questioner wants to know about Work. You can assume they don't know but its not the place to tell them, because they don't ask. They ask a simple kind of a thing. Answer them simply. Don't make any reference to Work. That's why I have said a great deal about the unconscious state of a man without talking about ~~the~~ Work, which we have done before, talking about it: Work, what it is, on oneself, the reason, motivations, all of that. But it is so necessary to know first what is habitual, what is already hidden from your mind, what is instinct, what is intuition, ordinary things of ordinary life for an ordinary man. Nothing exceptional. Don't think you are and don't hope that you are because if you are you're ~~already~~ really quite stupid.

Stupid for Work on yourself. The more you think that your ~~machine~~ machinary is perfect, the less you are equipped. If your machinery is still open to have a little filing done to it and smoothing it out and perhaps use some sandpaper, you're better off, instead of thinking that you ~~are~~ are already the acme of creation. The simpler you can be for yourself and actually be, the better it will be for the possibility of letting certain thoughts new to you penetrate, without then immediately classifying them, ~~but~~ to take them in as an adventure of new territory, about which there is no map and no possibility that you'd get it anywhere, not even in the country itself.

I used to go to different cities and always one of the first things wa--was to get a plan of the city, so that I could study it, even if I was there only for a day ~~that~~ then

I had an idea how the city was. You see, you cannot do that when you Work, because there is no plan anywhere of how you will evolve. And most likely, beginning with what you are and not beginning with the conditions familiar to someone else which you can look at, you will not know how your growth will be. I hope, of course, its in the right direction, that you don't make a mistake, or not too many detours. But start being prepared to find out first what you are in reality. That is the problem. Immediately when you start to think about yourself you will be up against the interpretations of yourself. So of course it ~~will~~ would be rather (state?), but the discussions for oneself about what one Works with, can really be quite honest if you know a little bit of your own limitations and if you are used to speak humbly about yourself, and dont take praise from someone when you know its not deserved.

Stay as simple as you can in ~~your~~ a discussion with yourself about the purpose of your voyage, about your aim, to talk with yourself about your aim, your ambition, what you wish to become as a man, not - I say - as a carpenter or a cabinet-maker, and not a scientist, but a Man, and then to talk to yourself: What is it really that you then want? ~~When~~ And having a clear idea, then you look at yourself and you say, am I capable? Am I expecting already too much from myself? You will start to learn much more about yourself when it is in relation to an aim that you want to reach.

We are very forgetful, and every time when we have made a mistake by rationalization, it's much easier to forget it. And it comes up time and time again - characteristics, tendencies. Have you ever described yourself psychologically? Have you ever described the people you work with, psychologically, or as types? If you work with them, have you ever had any judgment about the place where they work and if they are fitted for what they are supposed to do, and do they do it right in accordance with what you think. Supposing you are in a group with people: Do you see them and can you see them like you would like to see yourself? And then, if you describe yourself psychologically, like you would describe someone else, can you come to a truthful description? Also, when you are doing certain things, are you fit to do them? Where is the interest of a person when that what he is doing

* insert: middle: pg 13, M2020

You see with what we talk at lunch, and now I'm already talking overtime. Maybe I stop. I want to say a little more, but I can say that later. When I start to say certain Things, They have to have a content, and — ? Content, you might say, pour it into it, ? It has to have a label and The label has to give directions: how to use what is inside. So far we have talked only about The content of That what-is — are, The characteristics of your physical body. You must now know what to do with it, and also where it might lead you, and for what purpose perhaps, even if it was created. But in The meantime drink to the health of your body. Real health.

→ When we talk about work, etc. — (on tape as on typed copy)

he cannot really do, and he finds himself out of place?

We call it machinery. You can call it your body. It's easier, because you can care for it. The body is not, as I said some time ago, the carriage. The carriage has not that kind of life ~~the~~ your body has. I then compared the body to an ox. That's probably a little better, because you have tendencies of an animal, and maybe not an ox, but, some form of strength or weakness, some desire which you ~~could~~ can place in ~~the~~ your instinct, some kind of notion you have of yourself because even your body has a little bit of intellect - and it is that intellect that always disappears when the activities of the body become habitual. Your mind, your talk, your thoughts going through your brain, your feeling by yourself, with others, not as yet emotion, not too deep, no Work as yet. I say again: For a long time, no Work. Interest in Work prompts you to do ~~things~~ This; for that reason, there has to be a desire for Work, but at least you don't have to bring it up, not yet, until a person starts to ask, how do I Work?

I hear that little instrument? (Cassette)

* see insert.

When we talk about Work, that it has to be simple - ~~it~~ That simply means that you have to be able to understand it. Your intellect is not really capable of understanding ideas that are new. You have a terrible time when you are a genius because you want to talk about things and no one understands you. And probably what you think is quite right, but the minds of other people, your friends, not sometimes even your confraters, are not capable, they are not able, they have not 'l'energie de la pensée'; they don't know really what you are thinking about although it's clear for you. And so when one talks about Work, one has to talk like simple man to simple man about simple things. One has to talk and say that that what one is, is not as yet right, it could be better, everybody could agree with that. How better? How much? In what way? Well, better. Grow up? No. Physically? No. Less crystallized? Yes, if they understand a little bit about themselves and how bound they are at times. This presupposes that they think. At least that ~~they~~ they may think a little bit about themselves and most likely, I hope, that they have had some experience in which they were convinced that there was a limitation to their body or to their controlability, to the ability to control themselves. Anyone who is honest will admit that. When you get to the

point of that kind of honesty, and they want to become hypocritical, forget about them as far as Work is concerned. There is no use spending your time.

That is hypocrisy. The second is closed-upness, which becomes apparent in prejudices, which may be quite right for them when they have satisfaction; but don't argue. If they are convinced that they already know or are satisfied with what they are doing and only want to know a little bit about Gurdjieff - don't tell them. Let them find out for themselves. Don't hesitate to tell them you don't want to tell them because they have already something, and tell them to go back to where they came from. Don't argue with any prejudices with anyone. Leave them alone and ask them to go. Don't waste your time.

The third category is incapable of you explaining Work. They have no means of putting it in a place either in their minds or in their feeling, simply because they are not grown up enough or they have already spoiled part of their mind, part of their feeling; sometimes knowingly, sometimes not knowing, nevertheless having a reduced mind. The other mind is, of course, an aberated mind. It is not full-grown; it is undeveloped. In some cases, it has been developed, had opportunities and was simply reduced in activity. The prejudices can make a man very narrow. Lack of education and interest in life can make him narrow. Great suffering can make him narrow when he is closed up. The usage of drugs and such things make a person absolutely incapable for a long time to understand Work, even if they wish. They just cannot do it because they cannot control their mind sufficiently and it doesn't function. It doesn't function the right way because they cannot see straight. They cannot see straight because at certain times, because of sometimes a drug experience gives so-called enlightenment, that light is in their way. They cannot see because of such light, as many times when you look at the sun, you cannot see objects right near you. They are spoiled. Unfortunately. Don't talk about Work to them, until they start to ask about Work. And then you can still consider it.

And the fifth, or maybe the sixth, is that you over-talk. There are some people who don't say anything, and you keep on talking, thinking that they have listened. They don't say anything sometimes out of boredom. Then they don't say anything because they

don't want to be impolite. There is no reality in an attitude that they want to know, and if you keep on going and talking, you make a mistake. Don't assume that a person wants to know what you think is beautiful. Find out first if they actually have had a similar experience where something that was beautiful in someone else then they would wish it for the beauty. If you can make them feel that that what you are and that it is because of your interest, if they can then almost become jealous, they might ask you a question, and at times they can be open. And the fundamental question is always: How open are they to what you wish to tell? I assure you there are not many.

Now a person can continue to talk and Work and communicate regardless of someone else asking. It can become a matter for him of Life, or, perhaps even death if he doesn't talk or doesn't exude or doesn't express it in some way or other. It is quite right and don't be ashamed of it, and don't feel guilty. Continue with your wish to communicate if it makes sense to you, but do not attach it to the recognition on the part of those who hear you. If you want to talk, go out in the field and talk to your heart's content about Work. Have you ever done it? Have you ever put to yourself questions when you were alone and no one was there to listen to your beautiful answers? Have you ever thought, have you ever had thoughts that you thought were so wonderful that you wanted to write them down for posterity?

And now we come to the fundamental point of Work: The knowledge of your machine, now your personality or your body. Because when ~~the~~ a mind is simple, it can only take certain things on its fork and not too much. When the mind has to be so simple that what is unused in the mind has to be put to work, it has to be strong enough to withstand influences of the outside world of the mind itself, that is the different functions of the mind, which, of course, talk and talk and formulate, and they prevent the very simple field which is not yet tilled from being plowed or even hoed or prepared for food.

The fundamental question is when the mind is so simple that it can only encompass a few things, your feeling is much worse because it thinks that it knows. Every person thinks that he can gush and that he could become emotionally involved and what they are is superficially feeling a little bit. And since the body is there to express the feeling,

they think that by gesticulation of certain expressions of the body they actually have real feeling. They don't. They cover themselves up with substitutes, thinking that by reading the word, they already have experienced it. If you're honest some day, try to think about your own feelings, what you really know by experience. It's very, very little.

So the simplicity of the feeling is needed in order to understand that the feeling itself has no capacity of growth, that is in itself. It can be affected by the outside world and react. Then one has Life next to Life. Then there is a chance that the recognition of Life, outside of you, can bring you to the realization that your Life and the other person, or the Life of another object, is the same, and that if you love yourself, you can love the Life of someone else.

Love animals and love plants, then maybe you can love yourself. When you love yourself and other forms of Life, your feeling becomes deeper and selfishness is pushed in the background. You can become emotional about that and can be reminded of your aim.

The body is helpful because it is a simple instrument looked at from the outside. When it is needed in Work to accept whatever is happening, the body can be seen, observed we say, can become-- one can become aware of the outside form, without detailed description of what takes place physiologically or that there are muscles. I very seldom want to talk about those things that can be noticed by you and not really by others. It's more than enough to have the five manifestations, which we mention once in awhile, to be used for such observation process. When you talk to others about Work, give them a task of just seeing what they are. Don't go, I ask you again and again, don't go into a philosophy and don't talk about Work to them unless they have asked. But let them find out what Work might be if you give them a task to become aware, - this you have to explain, - of their different ways of manifesting, A task of one each day and report to see

themselves, if they can impartially, and which changes the seeing then, into the awareness process of that part of the mind where the 'I' could be created. But ~~not~~ no detailed description of Work, and no big tasks, and no assumptions, even, that they will do it. You will know when they tell you afterwards, after a week, that they have honestly wished to Work and then made such attempts to become aware, with something in them aware of that what they were doing, and not describing what they were doing, only that they existed in the form which then took on a postrure or some kind of manifesation which they then, as it were, looking at it from the standpoint of Objectivity could recognize as being alive because it was moving. And to ~~As you~~ stick to such simplicity, no descriptions, no associations, no liking or disliking, no introduction of any of the other two centers; ~~that the~~ it's a relationship between your body as one center, simply acting in some way, behaving, which then comes to the notice of something in your brain, and where then your brain tries to become aware and changing this noticing of the form into an awareness of the Life which makes the form move or behave. Don't s~~e~~y too much more. That is why your body is needed. That is why the simplicity of outside forms of behavior, which we usually ~~call~~ call: acquired characteristics, become important. That is why in retrospect you must try to remember how you were so that the next day you could see that better and become more aware when impartiality is increased in the noticing.

Don't go too fast. Don't assume you already know when you must know you don't know. Keep on with simple tasks. For a long time you have to. Just sitting, walking, sitting down, stretching out your hands. This movement, this aliveness in you one can become aware of. Little 'I' becomes aware of you, being alive, simply because you move. But it's not the movement, it's not the description of your foot, it's not the description of your hand moving up and down. That is really not Work. The realization of Work is in the accent of little 'I' observing. 'I' does, you might say, the trick. Your body becomes instrumental.

In Work the body is even more mechanical because it is the acceptance of it's total unconsciousness. You see mechanical is still a description. But when I see and then become aware, everything drops away. What remains, through the acceptance of myself, is that I exist, this body, it exists, it.

Give them a task to use 'it' for a week instead of saying 'I'. Make them serious. I say again, don't talk too much. Illustrate if you like. Don't go along too much with them. If one answers you are teacher. You make a statement and be very strict. Make it clear what is Work. Don't go along with their philosophies unless they are extraordinary and usually they are not. They're just a little description of ordinary life. Remember that you talk about Work on yourself, that you talk about Gurdjieff's ALL AND EVERYTHING. But don't make it all and everything. Make it what makes ALL AND EVERYTHING worthwhile, because on each page of that book when you have read it well enough, there is you, and you talk about you, yourself, in the attempts you have made to wake up to yourself.

That is why I want to talk about the usage of your body. It becomes the object for observation. It remains the means by which the other organs can function in your personality, so that in time, when there is enough of 'I' to be able to remain awake, that then at such a time such an 'I' could become interested in the functioning of your feeling. Only the functioning. Again impartiality to observe the feeling, to observe the mind. But don't talk about it to beginners. It is not their job and they cannot do it anyhow. The body, ~~monotony~~ even, in such descriptions. Tremendous patience to tell each time the same thing. In a few different words if you want to have a little less monotony for yourself, and perhaps that can help. But always the same: Where is little 'I'? What is it doing? ~~What is~~ Was it there? In your description I don't ~~here~~ hear it. Where? Where was it? You don't talk about it. Was there anything in you aware of such little 'I' like little 'I' should

be aware of you? Not in the same way awareness. And only pretty close to it because if something in me becomes aware of the activity of little 'I', I do not know anything about objective 'I'. And for that reason my awareness has to be impartial. I can only state the fact that little 'I' exists as a light, which then when I am in the dark and my eyes are ~~xxxxxxxxxx~~ closed, can notice, and then, not knowing even its nature, I myself could become aware of the existence of a presence which is higher than I am.

You write things down for yourself. You keep some notes for yourself, never to be published. You honestly try to Work by trying to understand Work as it is, as you understand it now, as you have learned, as you remember it, as perhaps you want to quote from ALL AND EVERYTHING, on what page did you find the word 'impartiality'? What is meant by the remarks, sometimes of Mullah Nassr Eddin? What is there that you can remember when you read 'Purgatory'? When you read about different kinds of reasons—reasonings?

We talk many times about such things. Make your notes. Keep them. Look at them. Take your time out of your ordinary Life. I ask you, if you really want to Work you must spend the time, sufficient, not over-doing. Not becoming fanatic or depressed if you don't. Some time has to be spent for the sake of your soul. If that is an aim, and if you can become honest and serious about that, then your body is there. That can remind you. As it bends, as it twists a little. As it makes some unvoluntary movements, as it makes intentional movements in behavior, as it uses your voice to say certain things, softly, whispering, aloud, with strength; as you walk, your feet, and you become sufficiently sensitive to the muscular movement which produces the walking ability of your body, the strength which is needed to push your weight, the muscles needed

for lifting up one foot after another, just plain walking; it is not as yet walking up the stairs; it is not as yet changing one level to another; it is just plain walking, and sitting down, bending over, cutting your bread, eating, coffee, to your mouth, putting the cup down, knowing, something in you knows, impartially, this body, you call it drinking; it make a movement; you put it down again; you relax your fingers; it reminds you : you exist. Your Life is with you. All you wish is something to know that you actually exist. You tell little 'I', "I am, "and the 'I' in the 'I am' is 'it is'. And you say 'it is'. And you say, little 'I' you hear, I say 'it is', I musn't say that. I should say "It says it is. And I must not even say--I must not say that. I should say "It must not say that". And I hear my voice when it talks to little 'I'. And you end up by asking little 'I', "Please don't fall asleep. Tell me, time and time again, when all of me is asleep, please leave for me an alarm clock. I will set it at times when I need it. I can then sleep in peace because there is an angel who watches over me and will wake me at the proper time. When the bridegroom comes, and I will be ready to enter into the kingdom of heaven." Such trust one can have in the little 'I' even very small because out of the mouth of little 'I' you will hear the truth.

I hope you can Work.

So good night. I hope to see you tomorrow.

END TAPE

Transcribed: Ethel Hemse
Typed: Clai Morgan and Naomi and Jeff Dann

1st proof - Zioka
2nd Proof - Penny